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N.14.

THE TEST OF TRUE Godlineſs.

A SERMON PREACHED At the Funeral OF

Phillip Harris late of *Alſton* in the County of *Devon* Eſquire. *Auguſt* 10*th*. 1681.

So teach us to number our Days, that we may apply our Hearts to Wiſdom. Pſal. 90. 12.

By *J. Q.* Miniſter of the Goſpel.

LONDON.

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Quick (J) K



TO THE RIGHT

Honourable

AND TRULY

RELIGIOUS LADY

LÆTITIA ISABELLA

COUNTESS

OF

RADNOR.

MADAM.

THE Relation Mr. Harris had unto your Illuſtrious Family, by reaſon of his near attendance on your Honour; occaſions this Addreſs unto you. It pleaſed the infinitely wiſe God to ſmite him, and no ſooner was he ſmitten with his laſt Sickneſs,

but he apprehended himſelf a dying Man, one that had the Sentence of Death paſt upon him. I was then but newly returned from my Engliſh Church of Middleburg *in* Zealand, *when he heard of my Arrival, and deſired my Preſence with him, and Prayers for him. The Intereſt he had in my Reſpects and Affections from his Childhood (Upon the Account of his deareſt Friends who ordinarily attended and incouraged my Miniſtry at* Kingsbridg *in* Devon, *more than twenty years ago,) and that Grace of God I knew in him, ingaged me moſt readily to any Service for his Soul.*

Waving all unneceſſary Diſcourſes, I fell preſently as a Spiritual Phyſitian *into an inquiry about his Spiritual Eſtate; and ſhall ſpeak it without Vanity or varying from the Truth, that of the many dying Perſons I have viſited, rarely had I more ſatisfaction as to their* everlaſting Condition *from any, than from this Deceaſed* Gentleman. *He had ſuch a deep awakned ſence and feeling of Sin in its Filth and Guilt, in its Pollution and Curſe, ſuch Groanings under that Body of Death,* Sin indwelling in him, *as exceedingly humbled, Abaſed, melted him. Sin was unto him a moſt grievous and intollerable Burden; not the* Porters Burden, *that he could eaſily and chearfully ſubſiſt under;* No, *but the* Captives Burden, *the* ſick mans Burden, *a Burden too heavy for him to bear, from which he would be moſt willingly and cordially rid and freed. Hence he cryed out as that great and Holy Apoſtle;* O wretched Man that I am! who ſhall deliver.

ver me from the Body of this Death?

This made him long, and long earneſtly for a Savi-our, *to cloſe ſeriouſly with a Chriſt, to value the Lord Jeſus infinitely; becauſe none but* Immanuel *could ſave him from his Sins, deliver him from the bondage of his Corruptions; and redeem him from that Wrath to come. He had choſen this Chriſt for his* All, *accepted him as his Lord and Lawgiver ſome years before; ſo that now he lived as a juſt and juſtified Perſon, by his Faith in his ſick and Death-bed. When he ſpake of Chriſt's doing and dying for him, of his Paſſion for him, and Compaſſions on him, it was with an admiring Spirit, wondering at his tranſcendent Condeſcenſions to ſo vile and worthleſs a Creature; wondering at his glorious Undertakings for ſo great a Sinner. He was much taken up (as all ſanctified Souls are) with the heights and depths, the lengths and breadths, with thoſe unfathomable Dimenſions of the Love of Chriſt, ſurpaſſing all Underſtanding. From thoſe* unſearchable Riches of Chriſt *he fetcht Treaſures of Grace to ſupply his Souls wants, his preſent Spiritual Neceſſities, and Mines of Glory for his future Felicity; He had a ſingular Calme, and Serenity upon his Spirit. All was well between his Heart and* Head, *between him and his God; and ſo was above the Love of Life, and fear of Death. He was indeed weary of this World, weary of living in it, not upon the account of his preſent Diſtemper and Afflictions, (he was a Chriſtian of a far more noble temper, and Maſter of greater Patience than to faint under ſuch Exerciſes,)*

ciſes,) *but he was weary of it upon the ſcore of his Sins, and therefore panted after a full Salvation from them, and* deſired to be diſſolved, that he might be with Chriſt, *to be ſatisfied with his likeneſs, and to be among thoſe bleſſed* Spirits *of juſt men made perfect. 'Till the violence of his Diſeaſe was extream, the inward frame of his* Soul, *as far as could be gueſt from his Words and Actions, was very holy, ſerious, and ſpiritual: and in the* Paroxyſms *of his Fevor nothing undecent, nothing unbecoming a Chriſtian, a dying Saint dropped from him. What lucid Intervals he had were ſpent by him in fervent Prayers, and he was ever praying: and the God-hearing Prayer graciouſly heard and anſwered him, unſtung Death for him, gave him by Death a* Writ of Eaſe *from all his Pains and Troubles; a glorious Victory over all his ghoſtly Enemies, and inſtated him into an Inheritance with his Saints in Life Eternal. A rational Charity obligeth me thus to hope and write of a dead Saint.* Your Honour *hath loſt a religious* Servant, *but God hath gained him.*

This Sermon preached at his Funeral, craves your Honour's *Acceptance, and that you would vouchſafe to pardon his Preſumption in prefixing your* Great Name *to ſo poor a thing, who is*

Of your Honour,

London Sept. 23*d.* 1681.

The moſt Humble and moſt Obedient Servant in Chriſt Jeſus,

John Quicke.

THE

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THE TEST OF TRUE GODLYNESS

Duteron. 32. 29.

O that they were Wiſe, that they underſtood this, that they would conſider their latter End.

THIS Chapter is *Moſes*'s Swan-like Song. *Naturalliſts* tell us that the Swan Sings ſweeteſt near his Death. *Iſrael* had two ſweet Singers, *Moſes* and *David*. The firſt Song recorded in Scripture was penn'd by *Moſes*, 15. *Exod.* And his laſt, juſt as he was climbing up *Mount Nebo*, mounting to the top of *Piſgah*, and in view of both *Canaans*, Terreſtial and Celeſtial. He was now at the Door of Eternity, and in eternal Glory there is nothing but Praiſes. *Moſes* begins his work of Heaven

Heaven on Earth. The *Rabbins* ſay of him, that he died of a Kiſs of Gods Mouth. God had ſatisfied him with his Mercies, raviſhed him with the hopes of approaching Glories, and therefore his Heart and Soul, his Tongue and Song muſt be publiſhing the high-ſounding Praiſes of his God.

There is one thing conſiderable in and about this *Divine Hymn*. It ſeems to have bin the Care and Practice of God's antient Church to learn it their Children by Heart. Sure I am they had God's expreſs Order, his poſitive and peremptory Command for it. *Cap.* 31. 19. *Now therefore write ye this Song for you, and teach it the Children of Iſrael: put it in their Mouths; that this Song may be a Witneſs for me againſt the Children of Iſrael.* And verſ 21. *And it ſhall come to paſs when many Evils and Troubles are befallen them, that this Song ſhall teſtify againſt them as a Witneſs: For it ſhall not be forgotten out of the Mouths of their Seed.* O that Parents would do ſo now adays! But to our Buſineſs; This *Song* conſiſts of three parts. 1. A Narration of God's Mercy, and the Churches Iniquities, from the 5. to the 18. *verſ.* 2. Of God's Judgments, the Enemies Cruelties, and the Saints Sufferings, from 19. *verſ.* to the 34. 3. Of God's Vengeance, and the Churches Deliverance, from 35. to 43.

Our *Text* is fallen under the ſecond Head, The Cruelties of their Enemies, and the Miſeries of the Church. God had threatned becauſe of their Sins to heap Miſchiefs upon them, to ſpend his *Arrows* upon them, to muſter up *Armies* of Deſtroyers, to Commiſſionate the *Sword without, and Terrors within againſt them, to Conſume them with Hunger, to devour them with Flames, to root out Young and Old, the Virgin and the Suckling with the Man of Gray Hairs.* This their *Adverſaries* would do as God's Inſtruments, and behave themſelves in the doing of it very proudly. But in the midſt of Judg-

ments

ments God remembers Mercy, *His Soul is grieved for the Afflictions of his People, he remembers them in their low Condition*, and his Bowels of Compaſſion yearn upon them: And therefore in our Text, out of meer Commiſeration of their deplorable Eſtate, and to remedy it, he cry's out. *O! that they were wiſe, that they underſtood this, that they would conſider their latter end.* Three things God intimates here as their Duty, that would be very pleaſing, exceeding acceptable to him.

1. *That they were Wiſe*, that they would ceaſe fooling and Singing. Sin is folly, Godlineſs in its power and practice is the beſt and trueſt Wiſdom.

To fear God, that is Wiſdom; and to depart from Evil, that is Underſtanding. If they were Godly, they would be Wiſe indeed. *O! Saith God, that there were in them ſuch an Heart, that they would fear me, and keep my Commandments always!* This gracious, this judicious Heart would be for their good, and the good of their Children after them for evermore. 28. Job. 28. 5. Deut. 29.

2. *That they underſtood this*, underſtood what? I anſwer, their preſent Duty under their preſent Circumſtances, *the conſideration of their latter End* What will be the end *Sinners* of all theſe Sins you are guilty of? what will be the end of your Corruptions and Perverſneſs? of your unthankfulneſs and Idolatries? *O! ye Fools, when will you learn Wiſdom?* Will you never be inſtructed and adviſed? an underſtanding man will take Counſel. Underſtand what God is ſpeaking to you by his Word and Providences. Underſtand what your Sins are ſpeaking to you, and will bring upon you. Learn to what place they are leading and carrying you.

3. *O! that they would conſider their latter End!* that they would lay to Heart the laſt reſult and iſſue of all their Sins: Theſe ſweet ſtolen Waters diſemboguing themſelves into the dead Sea, let them take heed they be not hurried with the Current into Deſtruction before

they are aware. *Jeruſalem was brought down wonderfully, becauſe ſhe conſidered not her latter end.* 1. Lam. 9. So that God is diſpleaſed with their Folly and Ignorance, with their Stupidity and Raſhneſs, and ſpeaks in the perſon of a Father, lamenting the Sottiſhneſs and Brutiſhneſs, the Stubbornneſs and Obſtinacy of his Hair-brain'd Children, *O! that they were wiſe!* O! that they would be adviſed by me, ſeriouſly to think upon their latter end! 'Tis an Option, ſpoken after the manner of men, but muſt be underſtood in a manner befitting and becoming God. The Lord hath no vain Wiſhes, nor wouldings, no fruitleſs nor inſignificant Velleities; only in a way of wiſhing familiar to man, he is pleaſed to ſet forth what is his Will concerning man, what he expects and exacts from Men, even that they ſhould be wiſe, that they ſhould embrace his Advice and Counſel, *to Conſider their latter End.*

So that from the Words thus opened, we may gather theſe Points of Doctrine.

1. *Doct. That profeſſed Iſraelites may be arrant Fools.* O! that they were Wiſe, Divine Wiſdom is not to be found in all of them; many are viſible Saints who yet are real Sinners, real Fools.

2. *D. 'Tis the Will and Pleaſure of God, that ſuch as profeſs their Faith and Hope in him, ſhould be ſo wiſe as to be adviſed by him.* A wiſe man will underſtand what God ſpeaks to him. *Wiſdom is juſtified of her Children.*

3. *D. A Godly wiſe man is a thinking man, a thoughtful and conſiderate Perſon.* O! that they were wiſe, that they underſtood this, that they would *conſider.*

4. *D. Our laſt end ſhould take up our choiceſt and chiefeſt Thoughts.* But I ſhall wave all theſe, and ſum up the *Text* in this one *Point* of

Doctrine.

Doctrine.

That ſerious Thoughts about, and religious Preparations for our latter End, are an Argument and Evidence of ſaving Grace in us, of our heavenly Wiſdom and Underſtanding.

Three things in this *Doctrine* crave our Attention, for *Explication* and *Confirmation*. 1 The Object of our ſerious Thoughts, and religious Preparations, *our latter End*. 2. The Acts converſant about this Object, *Underſtanding* and *Conſidering*. 3. The Effect and Fruit of theſe Acts; *an Argument and Evidence of Saving Wiſdom, of our being in a ſtate of Grace before God.*

1. The Object of our ſerious Thoughts, and religious Preparations, *our latter end*. What is that? what are we to underſtand by it! What is this *End* of ours, that muſt be ſo ſeriouſly and religiouſly Conſidered by us? *I anſwer. A.* 1. 'Tis *Death*. This is the *laſt End* of all; We draw near apace unto it: The longeſt Day hath a fatal Period; the oldeſt man is yet mortal. *Methuſala* the antient died as well as others; he could not attain unto a thouſand Years; that is a number of Perfection; but there is no perfection in this World. We that are now upon the Stage muſt march off as well as thoſe before us. There is no Eternity, nor eternal Duration here below. Time that meaſures all things is it ſelf limited. The *Glaſs* is now turned up, the Sand is now a running, and ſhortly all will be out, and then we are gon, and this whole generation of Creatures alſo. 89. *Pſ.* 48.

2. Judgment to come. As it is *appointed for all men once to dy*, ſo is it at laſt for all *to come to Judgment*. Ere long the Trump ſhall ſound, the Graves ſhall be open- 9. Heb. 27.

ed, the Dead ſhall live, and we and they muſt appear before the Tribunal of the Lord Jeſus.

1. In this Judgment there will be a ſolemn, a moſt
16. Luk 2. exact and accurate Scrutiny, and examination had of all that we have bin and done. *Give an account of thy Stew-*
25. Mat. 18. 24. *verſ.* *ardſhip*, of all the Tallents concredited to thee. He that had but one was reſponſible for it: God will require what
14. Rom. 12. is paſt. The Review will be very ſtrict. *Every one of us ſhall give an account of himſelf to God* from the firſt to laſt, from our Birth unto our Death; never an Action but it
12. Eccleſ. 14. ſhall be ſifted. *God will bring us to Judgment for every Work, for every ſecret thing, be it good or evil.* God will look into the matter and manner, the Subſtance and Circumſtance, the Springs and Motives of all our undertak-
3. Mal. 16. ings. Every Word, *every idle Word*, every good Word,
12. Mat. 36. ſhall be then read over again; yea, and the very thoughts of our Hearts ſhall be then detected, and have a due
2. Rom. 16. recompence of Reward.

2. There will be full and clear Evidence brought in againſt you: 'Twill be utterly impoſſible to evade, or palliate, or ſhift off Accuſations. God hath now numberleſs Eyes and Spies upon you, which ſhall witneſs for
20. Rev 12. God. *The Books then ſhall be opened*, the Vollumes of mens own Hearts and Conſciences, and theſe ſhall produce Evidence againſt Sinners themſelves. *Angels* and *Devils*, wicked Men and good Men; yea, *Heaven* and *Earth* ſhall reveal the Iniquity of Sinners, if they durſt go about to cover it. But *Conſcience* will be better than a thouſand *Witneſſes*: It doth not ſpeak now, but it ſhall in that day with a Vengeance. The Sinner hath bribed his *Conſcience*, as a man doth the *Counſellor* of his adverſe Party, not to plead againſt him. But when Chriſt comes to Judgment, *Conſcience* ſhall ſpeak the truth, the whole truth! It ſhall bring forth its Regiſter, and demonſtrate every particular; his own *Conſcience* will be the fulleſt and cleareſt Evidence againſt the Sinner. It hath bin here

here below already in God's little days of Judgments; ſo was *Cain's*, *Paſhur's*, and *Judas's*; they could not bear up nor ſupport under its Accuſations, under its ſelf-condemnations and Terrors. And *if our own hearts do condemn us* here, God is mightier than they, and will much more condemn us, *for he knoweth all things.* 1. John 3. 20.

3. Conſider in that great and laſt day the *Judge* and his *Aſſeſſors*, who they are and ſhall be. God hath appointed to judge the World by the man Chriſt Jeſus. This Chriſt whom the Sinner would not receive, whom he hath rejected, and ſcorned in his Offices and Ordinances, ſhall ſummon him to his Bar, and inforce him to render a Reaſon for all thoſe Affronts and Wrongs, Injuries and Indignities he hath offered him. Sinner! In what a doleful taking wilt thou be, when thy deſpiſed *Chriſt* ſhall deſpiſe thee? when thy rejected *Saviour* ſhall reject thee? when this disbelieved and provoked *Chriſt* ſhall judge and damn thee? Beſides, there are his precious *Saints* at his ſide, at his right hand, ſitting upon the Bench with him, who joyn in the Sentence pronounced againſt thee: They ſhall approve and applaud it. *Know ye not that the Saints ſhall judge the World? They ſhall judge Angels*, the Apoſtate *Angels*. This makes the proudeſt *Devil* that hears me, rage and tremble: That thoſe very *Saints* whom He Tempted, Slandered, falſly Accuſed, cauſed to be Perſecuted and Butchered, ſhall one day ſit upon the Throne with Chriſt, and condemn Him. The Soveraign Judge will then ſay unto his *Saints* as *Joſhua* did to the *Iſraelites*; *Come, put your Feet upon the Necks of theſe Kings*; upon the Necks of theſe proud malicious *Devils* and trample over them. You are above them, and ſhall be exalted over them for ever more. And if they ſhall judge *Angels*, ſurely they muſt Men. *You ſhall ſit, ſaith our Lord, upon 12 Thrones, judging the 12 Tribes of Iſrael.* O! what an uncomfortable Sight muſt this needs be unto thee Sinner; to behold 1. Cor. 6. 2. 10. Joſh. 24. 22. Luk.

hold that *Saint* in Glory, and to be thy *Judge*, whom thou hast scoffed and abused, robbed and reviled, oppressed and murdered; and yet thou shalt whether thou will or no behold it, and lament thy own madness, and wish thy self in his stead, when it is to no purpose. *In that Day,* 5. Wisd. 1. to 6. *saith* the Apocryphal Wisdom, *shall the Righteous stand with great Confidence before the Faces of his Persecutors; they shall be horribly afraid at this strange Sight, to see him saved contrary to their Expectations. Then changing their Opinions, and groaning through anguish of Soul, they shall bespeak one the other; behold the man! whom we laughed to Scorn, and had heretofore in Derision! We Fools counted his Life madness, and his Death Infamous! But how is he now numbered among the Sons of God; and hath his Portion among the Saints; surely we have swerved from the way of Truth, and were never inlightned with the Light of Righteousness: The Sun of Righteousness never shined upon us.*

4. The Actions of this day shall be according to Rule. 2 Rom. 12. *They that Sinned without the Law* of Scripture, shall be Tried and Judged by the *Law* of Nature: and Christians that have sinned under the *Gospel* shall be Condemned by it. In these Sacred Volums lies the Doom of this whole Assembly, yea, and of the whole Christian World.

5. Angels, and all Mankind shall be Spectators of that day's Transactions. They shall not be hudled up in Deeds of Darkness in a Closet, or a Chamber: No but 3. Joel. 2. these last *Assizes* shall be solemnized before all the World, in the open Air, and probably the Throne of *Christ* may be erected *over the Valley of* Jehosophat. Wherever it be that the Judge shall sit, his Throne and Person shall be Conspicuous. *The Sign of the Son of Man,* whatever it be, shall be visible to the whole World. *Behold! he* 1. Rev. 1. *cometh with Clouds, and every Eye shall see him, and they also which pierced him; and all kindreds of the Earth shall wail because of him.*

6. Last.

6. *Lastly.* Look to the Doom and Sentence, This will be most Equitable and Righteous. The Consciences of the vilest and most unrighteous Sinners shall have nothing to except against it. Their Tongues shall be tied, their Mouths *muzzled* like *Doggs*, that they shall not be able to bark against it. It will be so Plain, so reasonable, so consonant to universal Justice, and the Dictates of their own now perfectly inlightned *Consciences*, that they must and shall cry out, as *Rehoboam* and his Nobles did, *The Lord is Righteous!* His ways are Just and Holy! *The Heavens shall declare God's Righteousness: For God is Judge himself.* 2. Chron. 12. 6. 50. Psal. 6.

Again, as the Sentence will be Righteous, so will it be peremptory and Irreversible, the State ensuing hereupon will be unalterable and Eternal. You will either hear the Judg say; *Come ye blessed of my Father; Inherit the Kingdom prepared for you before the Foundations of the World; or go ye Cursed, into everlasting Fire prepared for the Devil and his Angels for ever: The Wicked shall go into everlasting Punishment, but the righteous into Eternal Life.* O! what a dear rate shall Sinners pay for their cheap Sins; everlasting Wages for short Work. Sirs! think I beseech you upon the Sentence, and the State following it. *Depart ye Cursed,* and *Depart for ever!* That for ever! This everlasting! carry's with it a most doleful Accent! It were some Comfort that the Torments of Sinners might be at last ended. When I have discourst with some condemned *Malefactors*, *Thieves* and *Murderers*, how have they sollaced themselves with this Notion? 'Tis but a quarter of an Hour, or an half Hours Pain at the utmost that we shall suffer, and then no more. But Sinners! it will not be so with you. Your Estate will be unchangable and your Torments everlasting. Our Lord saies of his Saints that after their Pangs are over, their Joys follow, and no man shall bereave 'em of them. But 'twill be quite 25. Matth. 34. 41. vers. 46. 16. John 21.

contrary

contrary with you, once your Joys are gon, they are gon for ever: and once your Pangs and Torments come, they are come for ever. You go into that State *where the Worm never dies, and the Fire ſhall never be extinguiſhed.* If a man ſhould come once in a thouſand Years, and take a Pail of Water out of the Ocean, it would be long a emptying, yet at laſt it might be. But in a miſſion of Ages not one drop of the Ocean of God's Wrath is to be removed from you. Tho you cry then as *Job.* O! *That we were as in times paſt!* Or as thoſe in *Hoſea,* come *ye Rocks,* come *ye Mountains! fall upon us, and hide us from the Face and fierce Wrath of God.* Yet it will be to no purpoſe, there will be no poſſibility of evading or avoiding it. Time was when it might have been: but that time is paſt; your Condition is now unalterable; 'tis Eternal. When *Lyſimachus* ſold his Kingdom for a Draught of Water; he cried out, how dearly have I bought a ſhort-liv'd Pleaſure! Sinners! you will ſay the ſame. Sin never quits Coſts; 'Tis the deareſt *Bargain* you ever purchaſed. You muſt pay for it always, and yet your Debt will be never paid.

29. Job. 2.
10. Hoſ. 8.

And ſo much for the Object.

2. Let's a little conſider the Acts converſant about this Object, and they be theſe two, *Underſtanding* and *Conſidering.* O! That they *Underſtood this?* O! that they would *Conſider* Death and Judgment to come. O! that they would have ſerious Thoughts about them, and religious Preparations for them.

Queſtion. What is there imported in theſe Acts?

I Anſwer. 1. Ignorance, Neſcience of this Fundamental is poſitively condemned, he that knows not whether there be a Life after Death, a Day of Judgment for the Juſt and Unjuſt, is in a miſerable caſe. *Without the knowledg* of this Article of our Religion, *the Heart cannot be good.*

19. Prov. 2.

2. There

2. There must be a *Faith* and Belief of it. There must be a firm and full Perswasion of approaching Death and Judgment, an unfeigned Assent and Consent to their Truth and Being; There must be no doubting nor rejection of this Article. The *Devils* by the Dictates of their own *Consciences*, are forced to avow there is a Judgment to come. They believe all the *Articles* of the Creed. *Art thou come to torment us before the time*; As if they had said: We know thou art our *Judge*, we know we shall be damned, we know and believe we shall be tormented most exquisitely and eternally at last: But shall our Torments begin now? before that great and last Day! Sirs, have as great and better Faith than the *Devils*, or you are undone. 2. James 19. 8. Mat. 29.

3. The *Meditations* and Reflections on them must be serious, you must be fixed, dwell, and feed upon these Objects, *Death* and *Judgment*: Our Thoughts must not do as the Dogs of *Egypt*, that lap at the *Nilus*, and for fear of the *Crocodyle* are immediately gone; nor as the *Swallow* that swiftly flies by, and as swiftly flies from us. No, the Terrors of *Death*, the Horrors of the day of *Judgment*, should not deter us from musing and meditating on them: Tho when we hear and read them *our Bellies tremble*, *our Lips quiver* at their Voice and Report; *tho Rottenness* thereby *enter into our Bones*; yet think and think again fixedly, religiously of them, and you shall have rest in the day of Trouble.

Consider seriously Sirs of *Death*: consider seriously of *Judgment* to come. This Consideration carries in it. 1. The Attention, and Intention of the Soul unto its *Object*. It must be as it were joyned and glewed to it, wedded and incorporated with it. 2. There must be awakened, melting Affections. The thoughts of our *latter End*, the Consideration of *Death* and *Judgment* should rouse up our drousie Spirits from their sinful *Lethargy's*, and put us upon serious *Inquiries*, how to escape *Eternal*

Death, how to ſubſiſt comfortably in the Day of *Judgment*: The Fear of this Wrath to come, the Terrors of that dreadful Day ſhould be ſo potent upon our Souls, that Night and Day, we ſhould be inquiring the way to Heaven. *O! What ſhall I do to be ſaved?*

3. Hereupon there muſt be holy *Reſolutions*, and religious powerful *Purpoſes* to abandon all Sin, to get all *Grace*, to perform all *Duties*, to uſe all *Ordinances*, and to improve all the *Providences* of God. Since you *know the Terror of the Lord, you muſt be perſwaded* and prevailed with, not to *Conform to this preſent World, but to be Transformed by the renewing of your Mind, and to prove what is that good and acceptable and perfect Will of God.* You muſt renounce *all Ungodlyneſs and worldly Luſts, and live ſoberly and religiouſly in this preſent World.* You muſt *preſent your Bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service.* You muſt reſolve to be Chriſtians indeed, *to deny your ſelves, to take up your Croſs, and follow the Lord Jeſus*, wherever he ſhall lead or call you.

In ſhort, there muſt be laborious, reſtleſs Indeavours to pleaſe and glorifie God, whatever you do in things Natural, Civil or Religious, in Secret or Publick, at Home or Abroad, you muſt do it ultimately and intentionally for his *Glory*. That muſt be the *Mark* and *Butt* at which you ſhould always level in your Thoughts and Actions; you ſhould not as *Balaam* be full of *good Wiſhes*, and deſtitute of good Performances, you muſt not only *deſire to dye the Death*, but endeavour to *live the Life of the Righteous*. Religion muſt be your Work, your Buſineſs. Your Relations muſt be filled up with Grace, your Conditions with *Grace*, yea there muſt be a Vein and Stream of *Grace* running through all your Imployments: you muſt labour whileſt *preſent in the Body, to be accepted with the Lord*. If ever you will conſider your *laſt End* to ſaving Ends and Purpoſes, if ever you will

prepare

prepare for it ſeriouſly and religiouſly, you muſt be fixed, *immoveable, always abounding in the Work of the Lord, unto all well pleaſing.*

3. The effect and Fruit of this Knowledg and Conſideration had of our *latter End*, is, that it will evidence our being in a ſtate of Grace, that we are poſſeſſed of Saving Wiſdom.

For 1. The main is ſecured, the everlaſting Weal and Welfare of our pretious Souls is happily provided for. Let *Death* come when it will, it will be welcome, you will be no loſers: let it hurry you to the Bar of Chriſt you have made the *Judge* your *Advocate*, you are capacitated for the bleſſed *Viſion*, and everlaſting *Fruition* of God.

2. You have laid up a good Foundation for *Eternity*, for bleſſed *Immortality*. A wiſe Man builds ſure; he looks to his *End*, he prevents fore-ſeen Dangers, and provides for to morrow. So did that *Steward* make Friends to himſelf againſt the Day of Expulſion from his *Stewardſhip*; and 'twas his *Wiſdom*: So did *Noah* build his *Ark* before the *Flood*: So did *Joſeph* lay up Food againſt the Years of *Famine*: So did the *wiſe Virgins* take *Oyl* in their Veſſels before the *Bridegroom* came.

Laſtly. You have God's Aſſertion of it, and Atteſtation to it: Beſides our *Text*, read but that one *Scripture* more, 10. *Prov.* 5. *He that gathereth in Summer is a wiſe Son, but he that ſleepeth in Harveſt is a Son that cauſeth Shame.* A wiſe Man will loſe no time, He takes Opportunity by the Fore-lock for the Diſpatch of Buſineſs. Let's tarry a little longer, ſaid a great *Stateſman*, and we ſhall have done the ſooner. But tho this may be true in *Politicks*, 'twill not hold in *Religion*: Delays here are dangerous: Soul-Affairs muſt be diſpatch't with the firſt. The Husband-man will not trifle away a fair Day in Harveſt: The *Marriner* will not loſe a fair and proſperous Wind: The *General* of an Army will take his firſt Ad-

vantage. There are no *Errours* in War twice: *I haſtned and delay'd not*, ſaid Holy *David*, *to keep thy Righteous Judgments*. This is an Argument of true *Wiſdom*; this is an Evidence of ſaving Grace.

Application.

1. *Uſe.* Is this Wiſdom from above to be mindful and careful about our *latter End*? then what Sots and Bruits are they who put the Thoughts and Conſiderations thereof far from them? *Felix* trembled at the hearing of ſuch a Sermon, and deſired *Paul* to preach no more any ſuch terrible Doctrine to him. *Lewis* the 11*th* of *France* forbade all his *Courtiers* and *Attendants* to ſpeak of *Death* to him. In truth *Malefactors* can't indure the Thoughts of *Judges* or *Aſſizes*: Such ſerious Diſcourſes muſt be deferr'd till to morrow, 'till a more convenient time. The *Duke* of *Alva* being demanded by the King of *Navarr*, whether he had ſeen and obſerved that famous *Comet* in *Caſſiopæia*, reply'd; *Sir*, I have ſo much Buſineſs to do on Earth, that I have no leiſure to look up to Heaven Indeed! Have wiſe and great Men no leiſure to look after God, and their Souls, and into their eternal Condition! Our Glorious Queen *Elizabeth* told *Archbiſhop Whitguift*, that ſhe always thought of God, her Heart and Thoughts never ſtrayed from him. 'Tis Folly and frenzy, fooliſhneſs and madneſs not to intend and mind the one thing neceſſary. *Go to the Ant thou Sluggard, conſider her ways and be wiſe, which having no Guide, Overſeer nor Ruler, doth provide her Meat in Summer, and gather her Food in Harveſt! The Storks, and the Cranes, and the Swallows know their appointed Times*, and obſerve the proper Seaſon for their coming. 'Tis ſad, that man muſt be ſent to School, to learn *Wiſdom* from Birds and Inſects, and yet he will not learn the *Judgment* of the Lord, nor know the *Day* of his Viſitation. Oh! how brutiſh is the Heart of man ſince the Fall!

24. Acts 25.

6. Prov. 6. 7. 8. 8. Jer. 7. 8. 9.

Let's

Let's expoſtulate a little with theſe *Beaſts* in the ſhape of men.

1. Have you any buſineſs of greater Importance and Concern than thoſe of *Death* and *Judgment* to come? Soul-Affairs certainly ſhould have the Preheminence. Wordly Matters are but Digreſſions, or Parentheſes, things by the by in compariſon of Spirituals. *Charge them*, ſaith the Apoſtle, *that are rich in this World, not to be high-minded, nor truſt in uncertain Riches: That they do good, and lay up in ſtore for themſelves a good Foundation againſt the time to come, that they lay hold of Eternal Life.* *We look not*, ſaith the ſame *Apoſtle*, we do not aim at, we do not make our *Mark* and end *things which are ſeen*, theſe *are temporal*; theſe are fleeting and fading, vaniſhing and periſhing, uncertain and unſatisfying. No; but *we look at things* Inviſible, which are durable and eternal. No man in his right Wits will prefer Braſs and Droſs to Gold, the Caſe unto the Jewel. Worldly matters are unprofitable and impertinent as to our everlaſting Eſtate, what are theſe to the purpoſe and buſineſs of Eternity? 'Tis but building *Caſtles* in the Air, projecting Fallacies and impoſſibilities, courting Fancies, and embracing Clouds and Shadows, all this toyl and adoe that our Pragmatical Hearts make about the World; here is nothing in it that can ſatisfie the Deſires, or ſupply the wants of our Souls. Nothing in the whole World can ſtand you in any ſtead, or do you any good in the needful Hour. *Riches*, Honours, Friends, and Pleaſures, *profit nothing in the day of Wrath*; they cannot preſerve from *Death*; they cannot ſecure you from *Judgment*; who then would buſy himſelf about thoſe lying Vanities, to the forſaking and forfeiting of Divine Mercies? 1. Tim. 6. 17. 19. 2. Cor. 5. 18.

2. Have you time and ſtrength enough to enſure the Concerns of your Souls? *Time is ſhort*: We are but *withering Graſs*, a *fading Flower*: *Our Days upon Earth are* 1. Cor. 7. 29. Eſay. 40. 6, 7, 8.

14. Job 2. 102. Pſal. 11. 4. Jam. 14. 2. Eſay, *ult.* 90. Pſal. 9. *a Shadow*; when it grows longeſt, it declines ſooneſt, and is neareſt its end. *Our Life is a Vapour*, a Bubble exhaled out of the Earth, and preſently diſſipated and diſſolved: 'Tis but a *little Breath*, a *puff of Wind*, if it be ſtopt in our Noſtrils, farewell to us! we are in this World no more. Our Life is a Speech, a ſhort Tale, a Word, a Meditation, no ſooner thought and uttered but ended. A Word hath its being in ſpeaking, its Death in ſilence; ſuch is the Life of Man, the Epitome of Brevity, and Vanity. Now then in this ſhort inch of time are you able to ſecure your everlaſting Concerns? You have loſt much of this little time, are you ſure of any more? Are you ſure of another day to do the Buſineſſes of your Souls? A wiſe Man will not do that to morrow, which may and must be done to Day. *Boaſt not of to Morrow; For thou knoweſt not what* the Womb of *a day may bring forth*: 'Tis madneſs to crack and brag of Years, when we are not ſure of Hours.

27. Prov. 1.

3. Are you certain that hereafter you ſhall have an Heart to prepare for *Death* and *Judgment*? Suppoſe God ſhould give you a longer time, you are not aſſured that he will give you more Grace. *His Spirit ſhall not always ſtrive with Man. To day, while 'tis called to day, you muſt hear his Voice.* If you do not hear now, God may not hear you to morrow: The Lord hath not promiſed always Attendance on the Heels of Sinners. He now waiteth to be Gracious, and *now is the accepted time*: neglect this, and you may never recover the like more. Now God may be found, if you will *ſeek him with your whole Hearts.* If you let this Seaſon of Grace once ſlip away, who knows but that the Bridge of Mercy may be drawn up? And the Gate of Glory faſt ſhut againſt you? God now diſplays the Banner of his Love, holds out a white Flag of Truce and Peace unto you: You may come in now upon terms of Advantage, if you will: If you will not; the *Standard* of War, the red *Flag* of *Death* will be

be ſet up againſt you, and then 'twill be too late. The Lord will not always bear the Provocations of Sinners: He gives them time now to bethink themſelves, and to better their Eſtates: but he hath never promiſed that he will give them an Heart upon their preſent Neglects to do it to morrow. Sirs, we in the Miniſtry cannot Preach to you as *Noah* did to the Old World, *Yet an hundred and twenty Years, and you ſhall be deſtroyed:* Nor as *Jonah* did to *Nineveh*, *Yet fourty Days and you ſhall be deſtroyed*: 12. Luk. 19. But as our Lord did to that rich Fool, *This Night, and thy Soul may be required at thy Hands*: And as the *Angel* did to *Lot*, *Haſt, Fly for thy Life out of Sodom*, out of Sin, or within an Hour, a Moment thou mayeſt be a burning in Hell. *Henry* the *Eight*, told *Archbiſhop Cranmer* offering to pray with him upon his Death-Bed, that he would firſt take a Nap, and then he would Pray; but when he awoke, he grew Speechleſs. You Sinners, if you nap longer in Sin, you may grow ſpeechleſs, and Senſeleſs alſo. 19. Gen. 15 16.

4. Suppoſe you ſhould have more time, would your Preparations be effectual and ſucceſful? How many climbed about the *Ark*, and deſired admiſſion into it, when the *Flood* came, and were *drowned*? The *Fooliſh Virgins* having bought their Oyl, *Cryed, Lord, open to us! Lord, open to us!* but the Door of the Bride-Chamber was bolted upon them; they came too late. Now Holy Duties, Hearing, Praying, Faſting may do you good, but you are not ſure if now neglected, that hereafter they will be beneficial to you. How many have repented in this Life, when it was too late, and to no purpoſe? *Eſau ſought the Bleſſing with Tears*, and yet went away without it. An Old Sinner crying unto God for Mercy on his *Death-Bed*, heard this Voice from Heaven, where thou haſt ſpent thy *Wheat*, there ſpend thy *Brann*, where thou haſt ſpent thy *Floure*, there ſpend thy *Chaff*; I will not be put off with the *Devil*'s Leavings.

2. *Uſe.*

2. *Uſe.* Young and Old, Conſider and Prepare for your *latter End. Number your Days and apply your Hearts to Wiſdom.* God doth not compute your time by *Years*, but *Days*: Do not you put *Cyphers* for *Figures*, and inſtead of *Subſtraction* and *Reduction* become guilty of *Additions* and *Multiplications*. Live every day as if it were your laſt. Be prudent and thoughtful. Caſt upon to morrow, upon Eternity. You are entring into it, you are treading upon the Threſhold. Where ſhall you be a thouſand years hence? Where in the hour of Death? Where in the day of *Judgment?* In what place? In *Heaven*, or *Hell?* With what Company? With *God* or *Devils?* O! My Friends you have great receipts, a very great *Steward-ſhip*, think and think again with the greateſt ſerioufneſs upon your Accounts. Since you muſt die, ſince you muſt be diſſolved, ſince you muſt ſuddenly *appear at the Judgment ſeat of Chriſt*, O! *What manner of Perſons ſhould you be in all holy Converſation and Godlineſs, looking* for, *and haſtning to the coming of the great God and our Saviour. Apelles* being demanded why he was ſo exact and Curious in limning of his Pieces, anſwered, becauſe he painted for *Eternity*. You are now living for *Eternity*, live with the greateſt ſtrictneſs and Serioufneſs, live as thoſe that believe and ſee it, live as thoſe that are at the very Door of *Eternity*. Our *Lord* commended the *Wiſdom* of the Unjuſt *Steward*, tho he acted wickedly yet he acted prudently in providing againſt an evil Day. Learn *Wiſdom* and holy Forecaſt, *O ye Children of Light!* from vile Worldlings.

1. You that are Young, do you conſider in time your *latter End*; *Remember now your Creator in the Days of your Youth.* Do not toy and play away the Grace of God that is exhibited to you. Take heed, do not loſe your Souls, your God, your All. If ever you will eſcape *Hell* and get to *Heaven*, now or never; This is your time, you are ſure of none other.

12 Eccleſ. 1.

For

For 1. Death ſteals upon you at an unawares; it lies in Ambuſh for you: Multitudes of young Perſons have been ſurprized by it O! See that you be not unprovided: In what a doleful and deplorable Condition muſt that Soul be that is hurried out of the Body into Eternity unprepared, unconverted? None ever dropt into that other World and got Grace there: if you do not get it here, you ſhall never get it there. *Death and Deſtruction have heard the Fame of Wiſdom.* The Dead and Damned had once the *Wiſdom* of God Crying, Preaching, Wooing, Courting, and beſeeching them to become Converts, to be reconciled unto God, to be molded into the Image of God, but like *deaf Adders they would not be charmed* out of their Sins: and now there are no more Crys nor Calls, no more Summons nor Sermons of Repentance to them. Read and Underſtand, Read and Muſe upon that Scripture, 21. *Prov.* 16. *The Man that wanders out of the way of Underſtanding ſhall remain in the Congregation of the Dead,* of the *Rephaim,* of the *Gyants* of the *Old World.* God's holy Spirit wreſtled with them for many Years together by the Miniſtry of *Noah,* but they ſlighted and deſpiſed all his *Sermons,* they rejected all his *Counſels,* they would not build their *Ark,* and at laſt the *Flood* came ſuddenly upon them, as a Dart ſwiftly flung out of the Hand of God, and ſwept them into the Priſon of Hell. See to it, that you come not among them: Young ones! that now hear me, beware of deſpiſing God's Word, beware of *ſetting at nought God's Counſel,* leſt he *laugh at your Calamity, and mock when your Fear cometh, when your Deſtruction cometh as a Whirlwind ſuddenly, and unavoidably.* 18. Job 22

2. Caſt your Eyes upon the ineſtimable worth and value of your Souls, will you loſe theſe for ever, theſe pretious Jewels? that all the Gold and Silver, all the Treaſures of this World are never able to retrieve out of the Hands of Divine Juſtice: Shall they be loſt by

your Negligence and Sloath? *The Redemption of your Souls is Pretious and ceaſeth for ever: What will it profit you to gain the whole World and loſe your Souls? Or what will you give in exchange for your Souls?* Nothing can buy you out of the hands of Wrath, if you once fall under it. O! do not by your Lazyneſs and Forgetfulneſs loſe the only *Jewel* of the World. Do not as that Woman, who when her Houſe was on Fire buſied her ſelf in ſaving her Goods, but forgot her Child that was a burning in the Flames: Do not you I ſay buſy your ſelves about your worldly Goods, your youthful Luſts and Pleaſures, and at laſt let your Souls burn in the Flames of Hell; you may now, if you will, preſerve and ſave them. Do not as Frantick and Deſperate *Gameſters*, play away your whole Eſtate upon the caſt of one Dye. Keep your Souls carefully; only keep them. They are your Darlings and God's alſo.

4. Deut. 9.

3. Farther to quicken you, conſider the duration of *Eternity* into which you are agoing. Every Step you tread is towards the Grave, from whence there is no returning: There is a wide *Gulph* between *Time* and *Eternity* that can never be paſſed over twice: Your Condition, when once you are out of the Body will be *Unchangeable*. Here it may be altered and bettered, but there it cannot be: *As the Tree falls, ſo it lies*, and lies for ever. *Hell*'s called the *bottomleſs* Pit, becauſe you ſhall ever be deſcending into it, but never come out of it: 'Twould be a ſingular Comfort if at laſt there might be a Releaſe, a coming forth of that *Dungeon*: Here is a *Gaol-Delivery*. A *Priſoner* may become a *Free-Man*: But from the *Gaol of Hell* there is no Diſcharge; the Spirits that are once in Priſon there, are never freed any more: It was *Origen*'s Dream, that the *Devils* and *Damned Souls* after 6000 Years Pennance and Torments undergone in *Hell*, ſhould be reſcued and Saved. And the *Papiſts* do but Fable when they talk of *Judas* his Frydays Happyneſs: There

16. Luke 26.

9. Mark. 44. 48.

is

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is no Remiſſion nor Intermiſſion of their Torments. *O, Eternity! Eternity!*

4. What abundance of pretious Time have you loſt, and miſpent already? All the Years that you have lived unconverted, you have bin dead whileſt you are alive. In green Years there may be Gray-Hairs, young Bodys, but old Sinners; This, if ever the Lord work ſavingly upon you, this very Conſideration, that you have given away from God your Fat and Blood, the Prime of your time, the Cream and Flower of your Youth, unto Sin and the World, will break your very Spirits, and a thouſand to one, but overwhelme you with unmeaſurable and unſupportable Grief. *I was aſhamed, yea and Confounded, for that I bore the Reproach of my Youth*, ſaith penitent *Ephraim*. 31. *Jer.* 18, 19.

5. How impoſſible is it to provide for *Eternity* upon a Sick-bed, or in your declining times? Aches, Pains and Sickneſſes will take you off then from that Work. O! with what difficulty will you be able to Pray, or Meditate, or review your Life, or exercize Repentance, Faith, and Love, and Hope, and other Graces, when your Spirits will be taken up with reſiſting the ſtrength of your Diſeaſe, and oppoſing the dreadful Aſſaults of the *King of Terrors*? A Miniſter had this Anſwer from one he viſited on her *Death-Bed*, tho ſhe had been a full year upon it, "Sr. I am not able to bear good Diſcourſes, I am not at leaſure to entertain good Thoughts. If once Vanity become habitual, cuſtomary, and predominant in your Minds and Affections, and be not mortified and ſubdued by the Power of Victorious and Heart-changing Grace, you will be as vain and fooliſh, as full of falſe and flattering Hopes, as full of Worldlyneſs, Sins and Luſts upon your *Death-Bed*, as ever you were in your moſt healthful Days. Beſides, what and if you ſhould loſe your *Sences*, your *Reaſon* and *Underſtanding*? what and if through the Violence of your Diſeaſe you ſhould grow

Delirious, Mad and Raving, or Fooliſh and Childliſh, would you be then able to redeem loſt Time? to level your Accounts with God? to prepare effectually for your great and laſt Change? I ſpeak to young Men, and young Women; make uſe of your Reaſon; have your Wits about you: you will find it the moſt rational thing in the World to be Religious betimes.

6. Conſider the Inevitable neceſſity of *Death*, and yet it's Uncertainty. As there is *a time to be Born*, a time to
3. Eccleſ. Live, ſo there is a fixed and determinate *time for Death.*
7. Job. 1. *There is an appointed time for Man upon Earth* by God, *beyond this you ſhall not paſs: Your Days are like the Days of an Hireling*; when your Work is ended, your Life ſhall end alſo, that you may receive your Wages. The Law of *Death* is more Inviolable than that of the *Medes*
8. Eccle. 8. and *Perſians*. *There is no man hath Power over his Soul* to keep it in his Body, when God that gave it calls for it: *None hath Power in the Day of Death: There is no diſcharge in that War: Wickedneſs ſhall never ſave nor deliver thoſe from Death that are addicted to it.* Death ſteals upon you at unawares; it creeps in ſlily and unperceptibly upon you as a *Thief* in the Night. When young ones, *cry Peace, Peace*, then *Death* oftentimes comes as *Travel-Pangs upon a Woman with Child.* You are young, and yet know not the Day, the Place, nor the manner of your *Death.* Take heed you Die not in your Sins, beware you get not into *Hell* before you think on't.

7. How acceptable unto God is holy Serioufneſs and true Godlyneſs in Youth? How beneficial and advanta-
2. Cron. gious unto your ſelves! Young *Saints* are God's chief-
34. 2. eſt *Favourites.* God ſets a Remark of Honour upon
2. Tim. 3. King *Joſiah*, That *whileſt he was yet Young he began to*
14, 15. *ſeek after the God of his Father* David. So *Timothy* is
21. Acts honoured, for *learning the Scriptures in his Child hood*, and
16. *Mnaſon* for being *an old Diſciple.* And the Godly young
1. Kings 14. 12, 13.

Son

Son of wicked *Jeroboam*, *went to his Grave in Peace*, when the reſt of his Father's Houſe were deſtroyed Root and Branch. 'Tis good to bear the Yoak of Chriſt in your Youth, and betimes to ſeek and ſerve the Lord, you will reap the Benefits and Bleſſings thereof in your old Age. God never caſts off his aged Servants: none ever repented that they began too ſoon, or continued too long in God's Service.

8. What ſweet Calms will you have in your own Soul when the Main is ſecured? Peace with God, aſſurance of his Love is an Heaven upon Earth: You ſhall not be aſhamed to Live, nor afraid to Die. You will have an incomparable Quiet, an inexpreſſible Sweetneſs and Peace in your own Conſciences and Boſoms. *The VVork of Righteouſneſs is Peace, the Fruit and effect of Godlyneſs is Quietneſs and Aſſurance for ever more.* In the greateſt Difficulties and Storms *your Hearts will be fixed, truſting in the Lord.* You may be able to triumph over the *King of Terrors*, and ſing that Divine *Epinikion*, *Death is ſwallowed up in Victory. O Death! where is thy Sting? O Grave! where is thy Strength?* You will *deſire to be diſſolved*, that you may be at home *with Chriſt. Come Lord Jeſu! O come quickly! why are thy Charet VVheels ſo long a coming?*

32. Eſay. 17. 1. Cor. 15. 55, 56, 57. 1. Phil. 23. 22. Revel. Penult.

9. By preparing for your latter End, your worldly Buſineſſes will go on the ſmoother, and ſucceed more proſperouſly. You know not what Bleſſings God may accumulate upon you, by your Obedience and Godlyneſs. *Godlyneſs hath the Promiſes of this Life, and that which is to come.*

1. Tim. 4. 8. 12. 22. Prov. 29. 12. Gen. 1. 4. 13. Gen. 2.

10. Conſider the Terrors and Horrors of the Ungodly becauſe of their Neglect of this and other Duties. Put your Ears to the Gate of *Hell*, and liſten awhile to the Groans of the Damned, and you will hear them *Curſe* the Hour they omitted this important, this indiſpenſible Duty, and ſlighted and neglected their pretious Souls;

Souls; How do they wiſh themſelves back again into this World, and that God would but prove and try them with another day of Grace! But 'tis to no purpoſe. *Dives* could get no Relief, no Releaſe, not one Hour, not one Moment more in this World, not one Drop of Refreſhment, not one Beam, not the leaſt glimpſe of Hope. This is exceeding Terrible.

16. Luke 25.

Work then the Works of God that ſent you into the World *whileſt 'tis called to Day, before the Night come wherein there is no working. Whatever your Hands find to do* (and you have more than enough to do for your Souls,) *do it with all your Might; for there is no Work, nor Device, nor Knowledg, nor Wiſdom in the Grave, to which you that are young are haſt'ning.*

Object. But Sr. I am young enough, and have time enough; I may now take my Pleaſure, and think of *Death* and *Judgment* when I am old.

Anſwer. Sirs, ſo young as you are, you are old enough to *Die.* How many younger and ſtronger than your ſelves, have got the Start of you into *Eternity*? *Roſes* are oftentimes nipt in the *Bud:* 'Tis an Obſervation of that Noble and Judicious *Lord Verulam*, that more die before they be one and twenty than after: Read that cooling Card to your Pride and Self-conceitedneſs. 11. *Eccleſ.* 9. *Rejoyce, O young Man in thy Youth, and let thy Heart cheer thee in the days of thy Youth, and walk in the ways of thine Heart, and in the ſight of thine Eyes: But know thou that for all theſe things, God will bring thee to Judgment.*

Object. But Sr. if I take this Courſe, I ſhall be counted a *Fool* and a *Fanatick.*

Anſwer. But will God count thee ſo? will the Lord thy Soveraign *Judge* repute thee one? will the Holy *Angels* of God? will the Wiſe and Judicious *Saints* of God reckon thee for one? will thine own inlightned *Conſcience* Accuſe and Condemn thee for a *Fool*? will theſe very

very Sinners and *Devils* at laſt do it? No, they will laugh at thee in Hell (if there be any laughing there) for thy Folly and Madneſs in leaving Heaven and Glory to be lodged among them in that Lake of Eaſeleſs and Endleſs Torments. *Hell from beneath is moved for thee, to meet thee at thy coming, it ſtirreth up all the Damned for thee, all of them ſhall ſpeak and ſay unto thee,* Art thou alſo ſuch a *Fool* to become one of us! Like unto us in Sin and Miſery? Poor young Man! I pitty thy weakneſs that thou canſt not bear a *Scoff* for Chriſt, that thou wilt be jear'd out of Heaven and Glory, and rather be damned Eternally, than ſuffer a little Diſgrace for thy God and Souls Sake. More Wit had that *Athenian Miſer*, who being taunted at by the Boys for his Covetouſneſs; gets him home, and hugging his Baggs in his Arms, tells them, theſe ſhall do me more good, than all your Scoffs and Jears ſhall do me harm. Reproaches ſhall never do you ſo much hurt, as the performance of this your Duty ſhall do you good. 14. Eſ. 9. 10.

2. Let me ſubjoyn a word unto the aged, and I have done. You are upon the Skirts and Borders of *Death*, you tread upon the Territories of the *King of Terrors*, you have one Foot in the Grave already, *your Grashopper is a Burden, your Almond Tree Bloſſoms*, the *Pillars of your Houſe Tremble*, Come dig your own *Graves*, enter into a *Charnel Houſe*, preſent your ſelves before the Judgment Seat of Chriſt. Let your firſt Thoughts in the morning, and laſt at night be of your *latter End*: Feed as the *Egyptians* did at their Feaſts upon a *Deaths-Head*. Remember you have lived long enough to the World, to Self and Sin, begin now to live to God at laſt. 'Tis a rare thing I confeſs to ſee an old Sinner become a new Creature; but 'tis not impoſſible. *Nicodemus* was a Convert in his *Old Age*: Yet time is afforded, yet Grace is tendered to you; your Accounts may be ballanced, and all may be evened between God and your Souls if you will: Hell 3. John 3. 7.

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is yet avoidable, Heaven is yet attainable, whileſt there is
5. Eph. 15. 16. Life there is ſome hope. *See then that you walk Circumſpectly, not as Fools, but as Wiſe, redeeming the Time.* Remember there is but one Step between you and your unchangable Condition: O! do not Slumber nor Sleep away your Salvation any longer. *Travellers* when the Night draws on, haſten their Pace homeward. *Bees* before a Storm are moſt laborious: The *Husband-Man* plyes his harveſt-work in a fair day. When the *Virgins* heard the News of the *Bridegroom*'s coming at Midnight, *They aroſe and trimmed up their Lamps.* Take heed leſt God upon your Neglect of this weighty Duty ſhould give you up to your Folly
9 Eccle. 3. and Frenzy. *The Heart of the Sons of Men is full of Evil, and Madneſs is in their Heart while they live, and after that they go to the Dead*, ſaid that *Royal Preacher.* God doth of-
1. Rom. 24. 28. tentimes judicially harden Sinners: So did he *Pharaoh*: So did he the degenerate *Heathen*: So did he Hypocritical
24. Eze 13. and Prophane *Jeruſalem. Becauſe I would have purged thee, and thou wouldeſt not be purged, but in thy Filthineſs there is Lewdneſs, therefore thou ſhalt never be purged.* Let not
2. Sam. 19. 34, 35. God ſay of you, as of the barren Figtree, *Henceforth let no Fruit grow on thee!* Or, I have waited theſe many Years, expecting Fruit but find none; *Hew them down, and caſt them into the Fire.* Imitate aged *Barzillai*, go home, and *ſet your Houſe in order* becauſe you muſt ſhortly die. How long have you to live? Is it the *eleventh* Hour, the laſt Hour of the Day, and of your Life, and are you Idle? Come up and do your preſent Work: Be not diverted from it by any worldly Buſineſs: Your work is very great, your Strength very ſmall, you have left you but a few Minutes. *Death* ſtares you in the Face: Time and Tide ſtay for none. Let not worldly Thoughts, ſecular Cares as *Pharo*'s lean kine, eat up and devour your heavenly Concerns. Be not wiſe when it is too late, after-Wit is never good: you may buy Gold too dear, and Repentance in Hell is a very dear Penny-worth. In ſhort take

take the Word of Exhortation. *O! that you would be Wiſe! that you would underſtand this! that you would conſider your latter End!* God is well pleaſed with it, that you ſhould be truly Godly, and everlaſtingly happy. *If thine Heart be wiſe, my Heart ſhall rejoyce, even mine.* 23. Pro. 15. I will ſhut up all with a ſhort Story: Three Slaves in *Turkey* ran away from their *Patron* into the Wilderneſs, where they were purſued by a *Lyon*: The poor Wretches flee for their Lives, to a tall Tree that hung over a fearful Precipice; getting to it, they ſpy at the top an Hive of ſweet Honey, and climbing up they ſit and feed joyfully upon it, and forget the Miſeries of their *Captivity*, and Dangers from the *Lyon*: But in the midſt of their Mirth two Worms eat out the Tree Roots; and then Tree, Hive, Men, Honey and all tumbled headlong into Deſtruction. Theſe *Slaves*, Sirs, are you and I, Young and Old, every Mothers Child of us, who have ran away from God our *Heavenly Maſter*; the *Wilderneſs* in which we are wandering is the *World*; the *Lyon* that purſues us is *Death*; the *Tree* to which we run for Shelter, is the falſe Hopes of *long Life*; The *Honey* on which we feed, are the *Pleaſures*, *Profits*, and Honours here below, which whileſt we are feeding immoderately upon, and forget *God*, our *Souls*, and *laſt End*: The *two Worms* of *Day* and *Night* do gnaw out the Heart-Roots of our Life, and we are precipitated headlong into the bottomleſs Gulph of *Hell*. The good Lord avert the Omen.

And now I have done with my Sermon.

Yet is there one Word more that I muſt add, and 'tis added not ſo much for the ſake of the *Deceaſed*, as of the Living. 'Tis true I have rarely ſpoken on ſuch Occaſions, leſt I ſhould be taxed with Flattery. Beſides, *Funeral* Sermons are not ordained for the Praiſe of the Dead, but the Edification and Comfort of their Surviving Friends. Touching our Brother, who lieth in this Coffin before us, there is but one Perſon I think in the Congregation that hath known him longer than my ſelf, who have known him from a Child. He had a Religious *Education*, under a moſt Vertuous Godly Mother, Sanctified by many Afflictions: And he never deceived, but fully anſwered her Hopes and Expectations from him, and Prayers for him. The only Diſappointment ſhe hath met in him, will be to hear of his Death before the News of his Sickneſs; but that argues her Miſery, not his Guilt. He had a very great concern for her on his Death-Bed, being the Staff of her old Age, and two hundred Miles diſtant from her; and a longer Life had been welcome to him, that he might have continued the Teſtimonials of his Duty, of his Filial Piety to her, now ſhe hath ſo great need of him. But he acquieſced in the Will of God, and ſo muſt ſhe alſo. I confeſs a *Son* of ſo much Piety towards God, and of Love, Honour, and Obedience to a *Mother* is very rare in this degenerate Age. But if Proteſtant, Profeſſing Parents would be more Conſcientious in Inſpecting their Childrens Education, in training them up in the Fear, Nurture, and Admonition of the Lord, in giving them from themſelves Patterns and Examples of Godlineſs: They might have more Comfort in their Children, and *Church* and *State* alſo better Hopes of the Riſing Generation.

He began to ſeek after God betimes, and entred upon the ways of Religion very early, yea he embraced the Profeſſion of it under hard Circumſtances: But he knew Chriſt muſt be taken with his *Croſs*, if he would have his

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Crown, and that the way to Heaven is not ſtrowed with Roſes, nor paved with Pleaſures: God's Saints do not ride in Coaches, but *in Chariots of Fire* to Glory. He had the Comforts of ſerious Godlyneſs, of a Holy and Religious Life upon his Death-Bed: He gave me ſingular Satisfaction as to his Spiritual Condition, and ſolid, well-grounded Hopes and Evidences for his everlaſting Salvation. He was a moſt diligent hearer of the Word, had fervent Affections for it, and would not loſe his golden Opportunities of getting Acquaintance, and holding Communion with his God. He was frequent (I take it monthly) in his Attendance on the *Lord's Table*. He was a Cloſet-Chriſtian, and drove on a thriving Trade in Secret Heaven-ward. He lived Holily, and died Comfortably. Moſt of his Sickneſs was ſpent in Prayer, and he died Praiſing. One thing I may not omit, his Gratitude to that moſt Noble *Lady*, to whom he had the Honour of Retaining; He could never mention the Reſpects and Care ſhe had for him now in his Sickneſs, without Terms of great Thankfulneſs and Veneration. He had been a good Servant unto God, and therefore unto that illuſtrious *Perſonage*. But his Work being done on Earth, The Lord called him home unto himſelf, that he might receive his Wages; and a rational Charity bids me hope he is now at Reſt in his Maſters Joy.

Young Perſons, do you make this Uſe of this *Example*, to Fear and Glorifie the Lord, that you may have Peace at laſt. *Mark the Perfect Man; Behold the Upright, for the End of that Man is Peace.* They were very ſad Words that dropt from that great *Cardinal Wolſey* upon his Death-Bed, *had I bin as careful to have ſerved my God, as to have pleaſed my King, he would never have forſaken me in my old Age.* But God doth not forſake his Young nor Gray-headed Servants.

FINIS.

These Books are lately Printed for Nathanael Ranew *at the* Kings-Arms *in St.* Pauls *Church-Yard.*

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